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# PHILOSOPHIC VENUS,

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ETHIC EPISTLE,

ADDRESSED TO A

YOUNG NOBLEMAN;

WITH NOTES AND ILLUSTRATIONS.

—*at cum ratione insanias.*—TERENCE.

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# PHILOSOPHIC VENUS,

C  
ADDRESSED TO A

## YOUNG NOBLEMAN.

CAN I, howe'er unequal to the task,  
Refuse to grant what EDWIN deigns to ask ?

Ah, no, my friend ! thy potent claims demand  
The strongest efforts of a feeble hand.

Thee Nature loves ; for thee, indulgent Fate                    5  
A soul adapted to thy vast estate.

In thee the Gods with generous care have join'd  
The nicest feelings, with the noblest mind.

Thy polish'd manners every state can please,  
Wit with discernment, dignity with ease.                    10

Thou too, in nervous language, canst impart  
The gen'rous dictates of thy honest heart.

Vain of no breeding, with a fop's pretence ;  
Nor to the graces sacrifice good-sense.

Learn'd, tho' no pedant, thoughtful, tho' not grave, 15  
 Gay without folly, without rashness brave.

You ask, my friend, a clue to trace the maze,  
 And walk secure in pleasure's slippery ways,  
 Arm then thine heart ! be every cause explor'd,  
 To combat prejudice with reason's sword. 20  
 Pierce the thick gloom, where truth enchain'd is held,  
 And nature sinks, with customs overwhelm'd.

Know fir't, that *Virtue*, grown an hackney'd phrase,  
 Means only *Chastity*, in modern days :  
 Whose current value in the human mind, 25  
 Is rul'd by fashion, and to states confin'd.  
 Thus, what is virtue, in this frozen clime,  
 At *Madagascar* (a) would be deem'd a crime :

(a) At *Madagascar* the women are in common, and indulge in all the luxuries of amorous enjoyment. It is not likely that the sex should have any distaste for these pleasures, when nature strongly prompts them, and they have no prejudices of custom to restrain her impulse—but should it happen, that any one of them should prove averse to the ends of her creation, her conduct would be regarded as criminal and unnatural.

And



And what ev'n *Wapping's* self might think obscene,  
 At *Otabeite* (a) may divert a queen. 30  
 In *Indian* (b) realms, by laws relentless fway'd,  
 Death must await the uncomplying maid :  
 And *Siam's* (c) rules of government inspire  
 Half-naked virgins to inflame desire.  
 Wisely they argue that the pow'rs above 35  
 Are good, and therefore must be pleas'd with love ;  
 And view with pleasure, from their mansions bright,  
 Terrestrial scenes of transport and delight.

(a) Vide *Hawksworth's Voyages*.

(b) Au royaume de Batimena, toute femme, de quelque condition qu'elle soit, est, par la loi, & sous peine de la vie, forcée de céder à l'amour de quiconque la desire ; un refus est contr'elle un arrêt de mort.

*Helvetius*, quoted from *La christianisme des Indes.*

C'est pareillement sous la sauvegarde des loix, que les Siamoises, la gorge & les cuisses à moitié découvertes, portées dans les rues sur des palanquins, s'y présentent dans des attitudes très-lascives \* \* \* \* Cette loi, ajoutent les Siamoises, est d'ailleurs assez sage : il est agréable aux hommes d'avoir des désirs, aux femmes de les exciter. C'est le bonheur des deux sexes, le seul bien que le ciel mêle aux maux dont il nous afflige ; & quelle ame assez barbare voudroit encore nous le ravir ! *Helvetius de l'esprit.*

Unerring

Unerring Nature gave us nought in vain ;  
 Nor fix'd desires, for custom to enchain. 40  
 The pow'rs bestow'd, mankind were meant to use,  
 She loudly bids, and fools alone refuse.

Mark next, my friend, whence *vulgar errors* rise,  
 And view *opinions* with undazzled eyes.  
 Ask, why th' idea of infamy's confin'd, 45  
 To those who hire the body, not the mind ?  
 Why even that body may in parts be sold ?  
 Why senators may pawn their tongues for gold ?  
 The play'r his features, and the soldier's arms ;  
 Yet beauties only may not sell their charms ? 50  
 Or why prefer we who their limbs employ  
 In scenes of labour, more than scenes of joy ?

Thou knowft, my mind, uncramp'd by musty rules,  
 Ne'er delv'd for learned lumber in the schools :  
 My spirits gay, no rigid maxims feel, 55  
 Of stoic virtue, or religious zeal :

Bred on the town, in earliest youth I view'd  
 The goddess *Pleasure*, our sublimest good;  
 And whilst her path with feet untir'd I sought,  
 Mark'd how her joys might be refin'd by thought. 60  
 Saw too thro' life, in all the scenes she gave,  
 The wife her vot'ry; but the fool, her slave.  
 This made me think; I edify'd by this;  
 And courted science as an aid to bliss.  
 The Rounds I knew, and every nymph could trace, 65  
 From vulgar *Drury* to superb *King's-Place*.  
 The matrons too, their characters and ways,  
 From Mother J-MES, quite up to CHARLOTTE H-YES.  
*Hedge-Lane* and every porter-house could tell,  
 And *Bagnios* all from M-LBY's to the *Bell*. 70  
 In causes and effects inur'd to pry,  
 The whole I view'd with *philosophic* eye.  
 Hence gen'ral notions drew, and hence was shewn,  
 A *commonwealth*, (e) with manners all their own.

C

With

(a) The author here seems to be viewing this body in a new light, but certainly a just one. The Women of Pleasure form a distinct *re-public*,

With impulse warm, to *Nature* strictly true,  
 Her laws they follow, and her paths pursue; 75  
 Free from restraint, of prejudice devoid,  
 View human-life as meant to be enjoy'd.  
 For gen'ral use, they think their beauty giv'n,  
 And piously obey the will of Heav'n. 80  
 Scorn'd by the world, its scorn devoid of pain,  
 With more than equal sense retorts again.

public, actuated by different notions and principles from others. Though they may be said, in some measure, to resemble the Jewish nation, who live intermixed with the inhabitants of various states, yet retain their own manners and opinions; they seem only to want a code of laws, to be the happiest of all societies. It is wonderful that no legislator should discover what capability there is of making such a body useful.

LYCURGUS seems the only one that had any idea of what a powerful spring of action might thus be put in motion. There is not more difference between an Otaheitean or European princess, than in a girl of the town, and the unfashionable wife of a country squire. To alledge that one character is only a depravation of the other, is false; they are fundamentally opposite in principles, and each acts equally right on their own. One forms a definition of virtue on general custom and education; the other derives her feelings from nature. The abstracted philosopher will find reason on the one side; the pupil of prejudice on the other. Those who judge for themselves are few in number; and the popular opinion is the vulgar criterion of right and wrong.

One general principle directs their plan,  
 Through life to be as happy as they can.  
 But oft the means their glorious end defeat ; 85  
 What human system ever was compleat !  
 Seeking for pleasure with unguided eyes,  
 Ev'n through their hands the slipp'ry goddess flies ;  
 Who strive to force her, if they grasp, destroy ;  
 And few, alafs, have skill to manage joy ! 90  
 Yet, tho' deceived in Error's mists they stray,  
 Still gen'rous virtues gild the flowery way.  
 Here tender pity's briny sorrows flow,  
 In streams of sympathy for others woe ;  
 Whilst warm benevolence, with glowing heart, 95  
 Heals up the wound, and draws affliction's dart.  
 Favours receiv'd here gratitude recites,  
 Studies the means, and, when she can, requites.  
 Here friendship beams, in gen'rous glories bright ;  
 And native candour rob'd in purest white. 100  
 These virtues, all their own, ye grave ones know,  
 To you their vices and their spots they owe..

For one ideal fault, consign'd to shame,  
 The pow'rful spring is lost of virtuous fame.  
 Then plung'd in ill, a few weak minds conceive, 105  
 That added crimes no added stigma leave. (a)  
 These realms, my friend, which thus the muse has shown,  
 By many travell'd, yet to few are known ;  
 Most come directed but by partial views,  
 The body only lab'ring to amuse. (b) 100  
 But thou with taste, with sentiment explore,  
 And borrow raptures from the fertile store,

For

(a) It is wonderful that all sentiment of honour should not be entirely excluded this class, when we consider that the human mind, oppressed with the load of infamy, loses the strongest incitements to virtue, and becomes daily more debased, enervated, and at last desperate in vice. "To make men villains, (says a great Author) it suffices to think them so." Animate the mind to a sense of godlike dignity, if you would have it productive of godlike virtues.

(b) Few people enter a temple dedicated to Venus with any philosophical ideas about them; hence the subject is new, and worthy the attention of some person equal to the task. The variety of adventures and interesting scenes produced, gives a great insight into human nature; and the conflicts of the understanding, in a state of perpetual warfare with custom and education, offer a glorious banquet to a thinking mind.

For well I know thy gen'rous thoughts disdain,  
 To wound a fond believing virgin's fame; or scoff and  
 To steal from injur'd innocence a sigh, 115  
 Or fill with plaintive tears the melting eye;  
 In cruel sport to break the husband's rest; A  
 Or plant the dagger in the parent's breast. high with no  
 Range then, my friend, these scenes of open loves,  
 Where VENUS' self unyokes her willing doves, 120  
 Where beauty dwells, in soft allurements deck'd;  
 And each warm thought springs from the heart uncheck'd.

But here, methinks, thy guardian's form I view,  
 In reverend garments clad, of sable hue; molt in bold  
 For Hebrew roots behold him deeply dig, 125  
 With tenets even stiffer than his wig:  
 Or doom'd to hear him from the pulpit's round,  
 Gravely perplex, and learnedly confound;  
 Some thread-bare text, till out of sight pursued,  
 Explain, divide, and, best of all---conclude. 130

Or paint to thee insipid joys above,  
 Then stoop to earth, and preach of *virtuous love*.  
 What's *virtuous love*? a phantom of the mind,  
 Unknown to sense, by reason undefin'd:  
 A thing by starch *hypocrisy* begot,      135  
 On the frail flesh of *Presbyterian Scot* ;  
 By pigeons nurs'd, and lull'd to sweet repose  
 On the nice down a bat's soft wing bestows ;  
 With mildest care of kind attention fed,  
 On lukewarm water and on sugar'd bread :      140  
 Its placid form was never fram'd to feel  
 A warmer impulse than of holy zeal.  
 Bred far from strife, amidst serene delights,  
 Of hymns all day and peaceful slumbering nights,  
 Its chaste desires enchant the whining cull,      145  
 Serenely simple, and divinely dull.

Enough of canting---The digressive Muse  
 The paths of pleasure once again pursues,

Points

Points out the rocks, and marks to shun the shore  
 Where tempests rage, or fatal billows roar. 150

First then, my friend, avoid the dang'rous *Strand*,  
 Where but the dregs of the republic stand.  
 Expect no safety with a faithless crew,  
 To honour lost, and lost to goodness too.

Shun H-R-NG-N's, and haunt the B-DF-RD HEAD, 155  
 With more than usual care now H-RT-LY's dead.

Range thro' the *Garden* with a watchful eye,  
 And F-NNY H-RB-T's, more than bailiffs, fly.

Quit all these scenes, forewarn'd by prudence, go  
 To the *New Buildings*, or about *Soho*; 160  
 Or haste where gay magnificence unites,  
 With fairest forms and most refin'd delights,  
 Th' admiring Muse with grateful homage pays  
 This tribute, due to elegance and H-YES.

Then roam *King's Place*, nor pass a single door, 165  
 There every house affords a splendid store.

AND-RS-N's first, whose roof alone contains,  
 Beauties unmatch'd on all *Circassia's* plains;

And

And M-TH-ws last, whose salutary care  
 Is fam'd for dealing in undamag'd ware. 170  
 Here may the gen'rous youth with scorn forego  
 An armed combat with a naked foe.  
 Long may the brave the unmanly thought despise,  
 And view the danger with undaunted eyes;  
 Or weigh, on reas'ning principles, the ills. 175  
 Of half-felt joys, against eventual pills.  
 VENUS when naked is completely drest;  
 Then boldly venture to be amply blest.

Ill fare the man who first this torment spread;  
 All SHANDY's curses light upon his head, 180  
 Through whom these baneful ills on rapture wait,  
 And spite of B-RR-ws (*a*) ravage half the state.  
 These now, O senators! your care demand, (*b*),  
 Direct the law, and arm its iron hand;

Punish

(*a*) Proprietor of Velnos' Vegetable Syrup, with improvements.

(*b*) The health of so many members of the community is certainly an object worthy the attention of the legislature; in a commercial nation,

Punish the man whose cruelty conspires, 185  
 To spread the direful health-destroying fires.  
 But the poor girl, who shiv'ring in the street,  
 Must earn her supper, or who must not eat ;  
 Whose heart relenting disavows the ill,  
 Obeying poverty, and not her will ; 190  
 She claims our pity, and her crimes produce  
 At once their punishment and their excuse.  
 Here let its rigour every law forego,  
 And flinty justice sacrifice to woe.

Proceed, my friend, to chuse some lovely fair, 195  
 Whose soft perfections most thine heart ensnare ;

E

Then

nation it would be hardly possible entirely to eradicate the disease, but the imposing a very severe fine on the man who should be convicted of having *knowingly* infected any one, would, in the course even of a few months, produce the most salutary effects. It would not be very difficult to prove the culprit's knowledge of his own situation, especially if half the fine was allotted to the informer, and the rest to the party injured. Women of the town have powerful excuses to plead ; but in men it is a wanton cruelty, without any ; for drunkenness is by no means an extenuation, nor should it be admitted in this, more than in any other criminal cases ; and the vulgar adage is that if a man steals a horse when drunk, he will infallibly be hanged for it when sober.

Then fondly clasp'd in melting beauty's arms,  
 Quaff the rich nectar of etherial charms.  
 On damask sophas wantonly reclin'd,  
 Search latent graces, new attractions find. 200  
 Let with extatic touch thy fingers stray ;  
 On the soft bosom's round and milky way.  
 O'er mounds of flesh elastic, playful roam,  
 To rapture's hallow'd shrine and sacred dome ;  
 Here seek new pleasures, lively transports prove, 205  
 In all the sweet vicissitudes of love.  
 This moment warm, caressing and caress'd,  
 Then sink in thrilling languor on her breast ;  
 There pant an instant, till a glowing kiss  
 Rouse thee to joy, and kindle thee to bliss. 210  
 The lips contain full many a nice degree,  
 From cool content quite up to ecstasie.  
 Then warmly squeeze, press, fuck them, and receive  
 The coral sweetmeat which in turn you give.  
 Your pliant limbs in amorous folds entwine, 215  
 And naked flesh in closest contact join ;

Strain then each finew, every nerve employ,  
 Fir'd ev'n to madness, thro' excess of joy :  
 But here some doubt if by the pow'rs of mind  
 Our bliss is most extended or confin'd; 220  
 And thinking mere sensation is requir'd,  
 Conceive the brutes beyond ourselves are fir'd ;  
 Inglorious thought---here fancy greatly shines,  
 Heightens each bliss, and every joy refines. (a)  
 Whilst the phlegmatic is content at night, 225  
 With having thrice perform'd the mystic rite ;  
 He who on warm imagination soars,  
 Full thrice three times the rich libation pours ;

Quick

(a) There does not appear any reason why man should not retain the pre-heminence in this, as in other respects ; or why the faculties of the mind should lay dormant in the most interesting action of our lives : not that they should then be employed in forming syllogisms, or be anxious about winding up the clock, but merely as by bestowing finer feelings they enable the man of understanding to taste more exquisite transports than the clod. HELVETIUS has the same thought, where he says, " Suppose my spirits capable of receiving twenty degrees of passion, and another person's but ten ; the act of love is still the height of all enjoyment in each of us, but will any one deny my pleasure to be twice as great as his."

Quick through the veins th' extatic fever flies,  
 And new secretions rapidly supplies ;      230  
 Th' inspiring ardor animates the whole,  
 Darts thro' the nerves, and fires the very foul.

Nor shines fair fancy less when in the choice,  
 She warms the wishes, she directs the voice.  
 Hence various beauties strike---I love the fair      235  
 With all the lewdness of H-RTLEIAN hair ;  
 The soft blue eye, where trance extatic swims,  
 With form, and polish'd elegance of limbs ;  
 The fatten shine resplendent on the neck,  
 Like new fall'n snow without a single speck. (a)      240  
 The swelling bosom grateful to the sense,  
 Soft tho' elastic, plump tho' not immense.  
 The cheeks with pleasure kindles to a glow.  
 Where dimples languish, and where roses blow.  
 Sweet as the zephyr's breath in morning hours,      245  
 With dews refresh'd, and cool'd by vernal show'rs.

Graced

(a) In toto nusquam corpore menda fuit. OVID.

Grac'd with a native tenderness of mind,  
 And lewd as maids in eastern courts confin'd.  
 Some love the jetty locks and sparkling eye,  
 Whose glances arm'd with briskest lightnings fly. 250  
 Some delicacies seek, whilst others rove  
 For latitude and longitude in love.  
 Some dote on figures elegantly grac'd,  
 With falling shoulders, and a taper waist.  
 This asks fine features, and a female deck'd 255  
 In awful beauty, that commands respect ;  
 Slighted by those who look with wishful eyes,  
 On fubsy cheeks and crumbiness of size.  
 Thus fortunately varied in their views,  
 Some little play-things, others armfuls chuse. 260  
 N---TH---R---D, in contrast to his wife,  
 Loves tiney fætuses, scarce warm'd to life.  
 Old H---N enjoys those breasts to feel,  
 Whence C---NE sucks his lascivious meal.  
 To stately beauties L---N is cold, 265  
 And sighs for fair-hair'd virgins twelve years old.

B--- is content an humbler bliss to share,  
 And finds delight in combing DELIA's hair.  
 Hence diff'rent beauties diff'rent ways beguile ;  
 BR-WNE can look modest, W-w-TZ-R can smile ; 270  
 Grace and a shape the lovely SP-C-R deck,  
 L--- has a face, and H-RTL-Y has a neck.  
 C--R enchant's us with her leering eyes ;  
 And D-GB-Y's beauties center in her size :  
 G--R's true lewdness void of art can please ; 275  
 And SOPHIA's wriggling irresistible squeeze.  
 The beauteous FLORA (a) roaming in the *Strand*,  
 Has charms not frozen sixty can withstand ;  
 Yet few divine what strange unfathom'd views  
 Tempt her repeated offers to refuse ; 280  
 This doubt the ruling passion may decide,  
 This clears the whole, and calls her conduct, *pride*.  
 FLORA in keeping, with a coach her own,  
 Might live retir'd, unnotic'd and unknown.

Better

(a) The Nosegay Girl.

Better in apron blue and linen gown, 285

Remain admir'd, the idol of the town;

And satisfy'd whilst crowds in transports gaze,

Despise all settlements and CHARLOTTE H-YES.

Thus Indian Faquires, mortify'd and proud,

Feast on the homage of the adoring croud;

Whom fame-bestowing penitence can please

More than true bliss, in undistinguish'd ease.

These various beauties thus reveal'd to view,

Do thou, my friend, with fearless warmth pursue.

But know, there springs a certain line between,

Which bounds the present from the future scene.

Some glorious means by reason too assign'd,

To taste again the sports we leave behind;

When calm reflection, in unbusied hour,

Full on ourselves directs the mental pow'r:

'Tis then some joy to view no wretched maid,

To ill seduc'd, to infamy betray'd.

No hapless orphan, ever doom'd to share  
 The want unpitied of a parent's care; 301  
 Nurtur'd in woe and villany betimes, 305  
 Then drag'd to *Tyburn* for a father's crimes.  
 No ghastly spectre from the silent tomb  
 Upbraid thy falsehood in the midnight gloom:  
 Nor hoary parent, at the hour of death,  
 Imploring vengeance with his latest breath. 310  
 Clear from these ills, with conscious virtue fraught,  
 The mind enjoys a luxury of thought;  
 Courts the calm hour which virtuous scenes can show,  
 And former raptures new delights bestow.

Thus mark'd the line on one side; now beware 315  
 Lest future joys alone engross thy care;  
 Nor let the tempting prospects these display,  
 Steal the secure enjoyment of to-day;  
 The present hour is *all* we really boast, 320  
 Unwise the man who lets that *all* be lost.

As

As lott'ry gamesters sacrifice in vain,  
 A certain loss for a precarious gain.  
 The past reflection and the future views,  
 The wife receives, the fool alone pursues ;  
 Yon hoarding wretch who starves this day in sorrow, 325  
 Dies e'er the feast be ready for to-morrow.  
 Then while thou mayst, let mirth unclouded shine,  
 And sprinkle CUPID's wings with rosy wine.  
 One simple rule will mark the devious way,  
 Just that to-morrow may not curse to-day. 330  
 Thus shall thy blisses permanently last ;  
 Thus every future joy exceed the past.

Learn next, dear youth, the brainless crouds too shun  
 Who giddy rounds in folly's *circus* run ;  
 Trifles pursued in time the soul enslave, 335  
 And steal the vigour bounteous Nature gave.  
 Judge hence what feelings now await each spark,  
 Each potent hero of St. James's Park ;

Those chiefs who loudly talk, and faintly swear,  
 With threat'ning hat cock'd up *en militaire*, 340  
 And sword terrific, tho' not meant by Fate  
 For weightier purpose than the sword-knot's weight;  
 Torn from the scenes they love, and doom'd to go  
 To rake for glory in *Bostonian* snow;  
 Think, dear mammas, who yet your darlings see, 345  
 Ah, think how scalping spoils the smart toupee!  
 Shall such endure the toils of a campaign,  
 Be chill'd with frost, and even wet with rain,  
 Who from their earliest youth were taught to stray  
 In tinsel'd paths of puppy-hood and play? 350  
 In trifles funk thus many a manly mind  
 Is lost to fame, for nobler ends design'd;  
 This damps the ardour, this *their* warmth retards,  
 Who might be *soldiers* if they were not *guards*.

O'er fields of joy with nobler objects range, 355  
 Fix where you please, but only fix, to change.

Beware

Beware of keeping---keeping is no more  
 Than merely being married to a whore ;  
 Bears all the curse of matrimonial ill,  
 Without one good to gild the nauseous pill.

360

I hate the sameness of the cuckow's song ;  
 For heav'n itself eternity's too long ;  
 Our priest-built heav'n whose frigid joys misplac'd,  
 Respect I may---I'm sure I cannot taste.

Give me those scenes an eastern pencil drew, 365  
 In warmer colours and a livelier hue ;  
 Those happy plains where suns indulgent shine,  
 And winding riv'lets pour ambrosial wine.

Where climes remote united off'rings bring,  
 The fruits of Autumn with the sweets of Spring. 370

Here violet banks, here beds of roses bloom,  
 Whilst winding woodbines waft a mild perfume.

There myrtle groves and jess'mine bowers invite,  
 To richest scenes of exquisite delight..

The lovely *Houri* of angelic race, 375  
 With every beauty bless'd, and every grace :

Their

Their Syren songs celestial notes prepare ;  
 The melting music glides along the air,  
 Thrills to the soul, and forcibly inspires  
 Tumultuous transports with inflam'd desires ; 380  
 Desires unquench'd---possession cannot cloy,  
 New vigour springs, reviv'd with every joy.  
 No gloomy care corrodes the peaceful breast,  
 No anxious wish existing unpossess'd ;  
 Obedient Nature waits upon the Will, 385  
 And more than mortal pow'rs her laws fulfil.  
 Here mutual transports, void of coyness, reign ;  
 Eternal pleasures, unalloy'd with pain :  
 Eternal youth its genial warmth bestows,  
 Beams o'er the face, and in the bosom glows ; 390  
 All teems with rapture, perfect and compleat,  
 And joy unbounded fills the blest retreat.

Ye lovely girls, by Nature's bounty, blest  
 With charms to warm a frozen hermit's breast ;

You

You who the chains of prejudice defy; 359  
 And view stale maxims with a scornful eye.  
 Who dare be wise and warm in youthful prime,  
 On Pleasure's wings out-flying slow-pac'd Time;  
 Who seizing bliss, e're he its rest destroy,  
 Live each revolving hour an age of joy; 400  
 To you I sing; for you I tune the lay,  
 To make to-morrow happier than to-day:  
 Miser in bliss, teach how to hoard up more,  
 Yet with profusion scatter from the store.  
 With unexhausted beauties to supply, 405  
 Beauties that age and wrinkles shall defy:  
 For known a few short years upon the town,  
 Not ev'n the finest features will go down:  
 Scarce one at thirty keeps desire alive,  
 Whilst NINON's (a) charms engag'd at sixty-five. 410  
 Learn then, like her, to cultivate the mind,  
 Enlarg'd by sense, but not to books confin'd;

(a) NINON DE L'ENCLOS, the Philosophic Courtezan, celebrated for her wit, virtues and amours. See her life.

Study the world, and in that ample field,  
 Glean all the knowledge Anecdote can yield ;  
 Know all the arts by which intrigues succeed ; 415  
 The fashions mark, and varying manners read.  
 Be nice in language, nought can more beguile  
 Than wit in polish'd elegance of style ;  
 Despise all venal arts, and wisely know,  
 To those who seek them least, most riches flow. 420

Thus far the mind--the body now requires  
 Each female wile to animate desires :  
 The seeming-artless smile, the leering eye,  
 The fancied lewdness of the well-fetch'd sigh,  
 The squeeze lascivious, wantonly imprest, 425  
 And winning motions of the heaving breast ;  
 The perfect movements in the hour of blisse,  
 And all the wond'rous magic of a kiss.  
**HARRIOT !** to thee, the lov'd ideas roll,  
 Thou from the lips couldst penetrate the soul ; 430

*(Minion de l'Amour, une Tragédie Comique, représentée pour la première fois à Paris, le 1er Juillet 1770.)*

Quick through the veins the rapid poisons ran,  
And stimulate the *attribute of man.*

Dear thoughtless girls, with nice attention view  
Your Poet's maxims, and observe them too.  
Be early fam'd for sentiment and truth, 435  
Then age shall bind the conquests gain'd in youth ;  
A transient flame the blaze of charms imparts,  
These are the virtues which ensure our hearts.  
Thus shall your lives be bless'd, and each new day  
Shall add more beauties than it steals away. 440

Thus too, my friend ! let us enraptur'd live,  
On all the joys unbounded love can give,  
Taste all the sweets of those refin'd delights,  
Where sentiment with sensual joy unites ;  
Convinc'd that who, by Nature's impulse sway'd, 445  
Relieves the wants of some impoverish'd maid,  
A fellow-creature serving in the fact,  
Deserves our praise, and does a moral act.

Proceed

Proceed where Nature ; bids but timely wife,  
 With equal care desist, when she denies, 45°  
 Vain are our wishes when the spirits freeze,  
 And vain the arts of crippled debauchees.  
 Lay on, fair scourger ! give them all their due,  
 Those who want flogging---faith, deserve it too !

Not so my friend, now ardent youth excites 455  
 To roll in joys and revel in delights :  
 Come, Pleasure, now ! in form divinely fair,  
 Thy winning arts of soft allurement wear ;  
 Through the thin gauze thy bosom bar'd to view,  
 In glowing tent of mild vermillion hue. 460  
 Thy festive brow with genial roses bound,  
 Thy dimpled cheeks, with smiles eternal crown'd,  
 Thy vestments thin, discovering to the eye,  
 Each graceful motion of the well-turn'd thigh.  
 In thy right hand let blooming *Love* be led, 465  
 Ten thousand CUPIDS hov'ring o'er his head ;

Fair

Fair SCIENCE in thy left, whose soul sedate,  
Implants her joys beyond the reach of fate.

BACCHUS the next, whose well-us'd gifts impart,  
Warmth to the head, and firmness to the heart.

470

Let lively WIT its brilliant rays dispense,  
From the strong light of *philosophic sense*.  
Bring rosy HEALTH array'd in rustic form ;  
Bring purple YOUTH with sprightly Vigour warm ;  
And INDEPENDENCE, wisely taught to hate  
The fools of fashion, and the farce of state.

475

Grant us, O Goddess ! with this train to share,  
The only blessings which deserve our care :  
Arm with determin'd steadiness the mind  
To brave the evils which await mankind ;  
Teach us to view them with a careless eye,  
And blest in thee their fruitless rage defy.  
But let our hearts with nicest feelings glow  
At ev'ry bliss thy bounty can bestow..

480

I

With

With cheerful spirits, thoughts devoid of care,

485

As sun-beams gay, and free as wanton air,

Thus may we live; and then, to crown the whole,

Spend, when we must, like AR-G-R the soul;

Pour the last breath in one extatic kiss,

And dart to Heaven through the porch of bliss.

490



**F I N I S.**